VOL. XVI. NO. 3.

THE American Missionary.

"Go ye into all the World and preach the Gospel to every creature."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

He hath sent me,..to preach deliverance to the captives...to set at liberty them that are bruised.

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AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

NORTH CAROLINA.

Some of the Fruits.

Rev. John Scott, who now has charge of the church at Beaufort in addition to the one at Dudley, thus writes:

DUDLEY, JAN. 19, 1872.

In passing about to-day I am still more encouraged in regard to the immense value of our work here, not only to those who have been reformed, and to those who in infirmity have been saved from starvation, but also to the general interests of colored people in other places. I have hinted at this before, but I have just read a letter shown me by a mother from her absent daughter, which so impresses me with this fact that I refer to it. It is from N——, who was sent to the Normal School, in Hampton, a few years ago, where her younger brother has also recently gone. The letter is written from Staunton, Va., and is full of kind words to this aged mother, for whose support a nice little some of money was inclosed. The brother in Hampton is not forgotten, and $10 is sent him, all from the wages of this faithful daughter who is now receiving $20 per month and board for teaching. But this is not all. The city of Staunton was occupied for a short time, soon after the "Surrender," by the A. M. A., then by the Baptists, and then abandoned in consequence of the obstinacy of the colored people which was so great as to turn northern teachers out of doors. I know whereof I write, being one of the first white teachers of colored people in that city, and although welcomed the first year and sent for again, yet one of our faithful ladies, with fifty pupils, was turned into the street, out of a church which we had helped them erect, by an ignorant obstinate colored minister who wanted to teach himself. But this colored girl (who is now twenty-one years of age, and thoroughly competent to teach any common school in New England) is doing the work in this city that two Northern benevolent societies have been unable to do.

So the seed grows. Let us work on. Had it not been for the labors of this Association this teacher would herself have been a dependent.

Yours truly, JOHN SCOTT.

WILMINGTON, NOV. 15, 1871.

Perhaps some of your readers may be glad to know how our work goes on in North Carolina. Our schools were never in a more hopeful condition. They are overflowingly large and making steady and good progress. Perhaps the best thing about our school work here is, it is passing out of our hands as a mission work. The time to which the friends of the Freedmen have been look-

ing, when they shall be able to support their own schools, seems approaching here. Three fourths of the capitation tax of this State now goes to the support of free schools, and this county has this year a tax on real estate for the same purpose, so that our schools in the city are now public schools helped by the American Missionary Association.

One of our trials is that we can not keep even our best scholars in school beyond a certain point. The necessities of labor are on them, we are learning to look on this as a law of Providence. We think but very few of this generation will get beyond a common school education. This race must advance by labor, we are not sure their religious teachers need any more than a common school education and instruction in the Scriptures.

We have our wants in this line of *work*. Here are a whole people, millions in number, who wish to fill the homes they are earning for themselves, with furniture. Here is a country covered with the choicest timber. Here are multitudes of young men capable of being trained in skilled labor. Why should not a young cabinet maker, desiring to do a good thing for himself and for humanity, come here and meet this want and teach our boys this labor?

The openings for extending our school work in the country are many. There are many centers where large schools could be established that would do much toward supplying the country with schools. The advance in public sentiment in the matter of education among all classes is most marked. If I had been told, when I came here, that such progress would be made in two years I would not have believed it.

We find much encouragement in our religious work, not in the rapid growth of a Congregational church, but in the steady approach of the existing churches to an orderly worship, in the growing demand for some intelligence in their preachers, and in the quickening of the consciences of the people to the discernment of what is required in a true christian life. We care less what churches are called than what they *are*. As I write, sounds come to my ear which remind me that the old heathenism is not exterminated, yet the signs of improvement are unmistakable and our faith in the ultimate triumph of our work grows with time.

Yours truly,

HENRY B. BLAKE.

MISSISSIPPI.

LETEER FROM MR. H. S. BEALS.

TOUGALOO, Jan. 5, 1872.

I have just been reading your article, entitled, "Chinese in America." Yours must be the views of all thinking Christian men. Very dull must be that scholar who does not discern the hand of God in this Chinese immigration, who does not see in it evangelization for three hundred million human souls. I cannot think either that God has laid these new responsibilities upon us one hour too soon. And yet your letter gave some painful apprehensions. I said, what will become of the poor Freedmen, if this new interest in Indian missions, and these thousand Chinese are to absorb the charities of the churches.

I do not want to forget the poor Celestial, thirsting for immortal life, or the poor long neglected Indian, whose redemption, it seems, ought to have been accomplished a hundred years ago. But I cannot disguise the painful conviction that Ethiopia is the neglected one. Her skin is too dark, her sands too hot, her degradation too deep. White men hate her, and call her uncomely and ill odored, and from this field of five millions of God's poor suffering children, missionary effort is being withdrawn or diverted to other fields.

The Presbyterians, the Baptists and other churches, whose teachers and

funds were given with lavish hands a few years ago, have almost deserted the field. The public schools do not yet reach a fourth part of the children of the South, and many of them are not ennobling. They do not lift the children out of the abominations of former slavery. Outside of mission efforts, the Freedmen are sinking in intemperance and licentiousness. They want to rise, but they cannot. Your five hundred teachers have dwindled down to three hundred. Your fewer schools, full of absorbing interest, marked by unmistakable proofs of the approval and blessing of God, are yet cramped and shriveled for want of men and means. I cannot keep back the tears at the memory, that three days ago I sent away five noble young men from our college doors in a single day, because we had no room for them, and no facilities for giving them work to pay their expenses. When you left us, nearly a year since, you inspired the hope that we might, ere this, have a chapel and fifty additional rooms for dormitory. We want also additional teams, that we may give more labor and allow a greater number of students to partly pay their expenses. We want also a shop, where we can train the mechanical genius of our students. Is not the harvest of five millions of human souls sufficient argument to draw out the supplies for these few schools scattered over more than a million square miles.

Your missionaries do not waste money. They live with the most careful economy. They work hard. I know of one who last week worked three successive days into the small hours of the night, that ordinary duties might not be neglected. From their little salaries they build houses for the poor, clothe them and often feed them. I do not say this for any other purpose than to inspire confidence that your funds shall be prudently and economically expended.

You can know but a moiety of the good you are accomplishing. I give but a single item. In a little town on the coast of North Carolina, of less than three thousand population, more than fifty poor aged outcasts or orphan children have been sheltered for four years past, by little comfortable cabins, reared by mission hands, or purchased for them. Thousands of your teachers and patrons own stock in these enterprises that enrich the world, and will make up part of the beauty and treasure of heaven. All we ask, amid toil and danger and death, is tools to exhume this buried race. In God's name give us these!

We want forty thousand dollars to expend in buildings here at once, to meet the immediate wants of this rising, this immortal race. One of them lately walked nearly sixty miles, bringing his all, shoes, pants, coat, shirts, hair brush, everything, to this city of refuge, where he might find protection and acquire knowledge.

These young men and women become reformers almost as soon as they come here. You know, dear brother, how much we need help. How all these places unoccupied by Christian labor, are growing up to a wilderness of noxious weeds. I do not want to rob the Indian or the Chinese of a single crumb that falls from my Master's table. I know these are our own Father's children. They must all be saved. I only feel that the youngest, (in freedom) those in tottering infancy need most the hand to lift them up. And you will plead their cause.

CAN THEY BE AIDED.

The following note of inquiry from Rev. C. H. Thompson, D. D., New Orleans, develops one of the difficulties in our higher institutions that has not received much attention.

"I write to ask if any thing can be done for poor students who come to us for help? There is now a very promising young man who has just reached

here. He is poor, and spent about all the money he had in getting here. He has no means to pay his board, and yet it would be more than a pity to send so promising a young man away. He is pious, and comes well recommended by his pastor. What can be done for such? What shall I say to him? There are, he says, three or four others who want to come, and are only waiting to hear from him. I have no doubt that we could add some fifteen or twenty students to our Theological Department if I could say to them that their board would be paid."

KENTUCKY.

BEREA COLLEGE IN KENTUCKY.

From the N. Y. Evangelist.

The position of Kentucky, both during and since the war, has been very unsatisfactory. She has been a State divided against herself. Always in the Union, her heart has been elsewhere. Her course during the war did not satisfy either North or South. The South was dissatisfied, for she gave assurances of sympathy without giving open support. This two-sided sympathy can be easily explained. There are, geographically and politically, two Kentuckys. As we have an East and West Virginia, the Virginia of the mountains and the Virginia of the plains, so Kentucky has its hill-country, with a people quite by themselves. The population east of a line drawn from Maysville on the Ohio river to Monticello on the Cumberland, sent more soldiers into the Union army than they had men liable to military duty.

Liberty has in every land loved the rugged hill-country. The hills and valleys, overlooked by the peaks of the Blue Ridge mountains, have never been desecrated by slavery. Whether in Tennessee, or Virginia, or Kentucky, they supported a people who believed in freedom for all men.

On the edge of that marvellous garden of America, the Blue-grass region of Kentucky, fanned by the breezes from the hills—at a point where in Switzerland the living waters are unfettered from the ice-flows to fructify the plains—there was for years before the war, an Institution whose principles of liberty and equality have permeated the region about it. As early as 1854 the strong hand of Cassius M. Clay was stretched out to welcome to Madison county, John G. Fee—a man who had been disowned by his family, and forsaken by his friends on account of his anti-slavery principles. A little church was organized, based on the brotherhood of man. Mr. Fee called the place BEREA, for he would "search the Scriptures daily whether those things were so." Years later, a school was started, which should instill these same principles into the minds of those who were being fitted to mould and govern the coming generation. That this should not provoke persecution, was not to be expected. But no bodily harm was inflicted. An attempt made to stone Mr. Fee failed. A mob proceeding to his house, quarrelled among themselves and dispersed. Another gang starting on the same errand was deterred by a terrific thunder-storm. A bullet aimed at him while sitting with his family at the evening fireside, lodged in the window casement. But the school meanwhile prospered, and became more firmly fixed. God roots His institutions with persecutions, as He does His oaks with tempests. The John Brown raid in Virginia aroused a more bitter hostility. At a large meeting held at Richmond, Kentucky, a committee of "sixty-five discreet, sensible men" were appointed to "remove from among them, J. G. Fee, J. A. R. Rogers, and so many of their associates, as in their best judgment the peace and safety of society may require." They were instructed to do this "as deliberately and humanely as may be, but most effectually." This armed committee was not to be resisted. The Governor was applied to in vain for protection. They in sorrow turned their backs upon this work. On that dark day God's kindness would have seemed more plain, could they have seen that He was removing them from the dangers that were to break upon that devoted country.

With the first dawn of peace these men were at their post. Scholars came flocking back, but in addition to the Freedmen of the mountains came the Freedmen of the plains. All were welcomed, and for the past six years its three hundred students have been about equally divided as to color. This feature, engrafted so naturally, and sustained with no friction or disturbance, seems to excite little comment on the ground, but at a distance it is full of suggestive importance. It batters down prejudice and caste with the only effective weapon—not theory, but practice and example.

Really the outlook from this stand-point is most encouraging. Men with such unfaltering faith and such devotion to principle, cannot fail to infuse their spirit into the seventy teachers who go out each year to teach in the common schools of Kentucky. The institution seems to be sadly crippled for the want of accommodations to meet its growing necessities; but this want, we trust, will be speedily met. * * * We believe it to be an institution which is doing a noble work, and we heartily commend it to the generous support of the Christian public.

A teacher at one of the outposts, says:

"I am sure I cannot leave this school. I cannot be more needed elsewhere, I think. There are now over fifty scholars, twenty of them boys over fourteen, who come to my Bible class regularly, and have for two years; bad boys, some of them are called, yet Christmas day, when it was difficult to find a sober, well-behaved colored person, not one of my scholars did anything to occasion reproach. There was more drunkenness that day than ever, since emancipation. Mr. ——— says, he has given up all hope for the grown people; all his trust is in the "Academy boys."

CHINESE.

CHINESE IN ARKANSAS.

PINE BLUFF, Jan. 5, 1872.

One of the pleasantest incidents of Christmas week was a little visit we had from two of our Chinamen. Friday evening before Christmas they called upon us. Father was absent, but my brother and I talked with them and tried to interest them a little while. At length Fook See told Ah Sing that he must go home. "No," said Sing, "no go yet—must pray to sky man first." He then asked me if "I ever prayed to the sky man when Mr. Boss was away." I told him certainly—so we had prayers, and then they went home satisfied. Just before leaving the house they asked if they might come the next night. We told them to come and Mr. Boss would be at home. Saturday evening they came again. They brought a nice little surprise for us. Three silver cake baskets, one filled with rich fancy candies, another heaped up with large oranges, and the other had in it a large pound cake, handsomely frosted and ornamented. A little note accompanied the cake, stating that Fook See and Ah Sing presented the articles with their compliments to Mr. Martin and Mrs. Allason and family. They also presented me with their pictures taken together. Then we all knelt together, and they united with us in repeating the Lord's prayer.

BREAKING THE PLEDGE.

But now a sad part of the story comes in. Ah Sing reported himself as having broken his pledge. He joined our Band of Hope last spring, and has been a very faithful member until a week or so before Christmas. John McGowan, of whom I wrote you in my last, works at the same place that Sing does. John came in to prayers one evening, and when I inquired for Sing, he told me that he was afraid Sing would break his pledge in regard to profanity. He said Sing called him and said: "Oh, John, me want some learn cuss." "Why," said John. "Well, cook he put down big tin pan on stove—children come in—take up pan—cook done cuss him—then he quick put pan down. Me scour

knives and forks all good. Children take knife—get all dirty—me have much wash knife again. Now me want some learn cuss, then when children get knife—me cuss him—he put him down quick."

John persuaded him to postpone the study of profanity. But now Sing tells me, "Miss Alice, me done broke the pledge." "Why Sing! I am so sorry! How did you break it? did you drink?" "Ah! no! Miss Alice, me no drink whiskey. John say he poison—me no drink him—he no good. Me done cussed." But after a long talk on the matter, he concluded to pay his fine of fifty cents, and apply for reinstatement. His case comes up to-morrow at our Band of Hope meeting. There are sixty-three Chinamen in town and around in the country near. There were three hundred who came with Sing to work on the plantation here. But only sixty-three remain alive. The climate and hard treatment have proved fatal to all the rest.

I went to make Aunt Jackey a Christmas call. I sent her down a blanket and a load of wood. When she saw me she cried out: "Oh! there's my chile—how is you honey. I'se mighty glad to see you—that I is." I asked her how she was. "Well chile, I'se pretty well, but these ole bones of mine has the rheumatiz, right smart. But law, Miss Alice, I'se in my 101st year. I must 'spect to have pains all over this poor ole body. But honey, I dont 'spect there's any rheumatiz in heaven. I'se gwine there directly."

BAND OF HOPE.

Last Sunday we all went down to the Woodstock church, on a plantation about two and a half miles from town, to visit a Band of Hope which our John has established there. We found the church—resembling a third rate barn at the north. The grass growing up through the cracks in the floor, and the sun shining down through the cracks in the roof. Wooden shutters answer the purpose of windows. But we thought not of the dilapidated old building when we saw the deep interest there was in the cause of temperance. Father made them a little speech. Then we all joined in singing some good temperance hymns. Every person in the house reported themselves as being faithful members of the Band of Hope, except one little girl who expressed her desire to join and was initiated. How I wished the good friends at the North who so kindly furnished us with one hundred copies of the "Morning Light" for last year, could have seen the eager faces and little hands held out to receive the papers. We distribute them at our Sunday school, and then after our children have read them, they bring them back, and we give them to John for his Band of Hope. Temperance is gaining ground here. I have been told by old residents that there was less whiskey drank by the colored people here, this Christmas, than at any preceding one. Which is very encouraging, is it not.

Yours for the Freedmen,

MRS. L. E. ALLASON.

CHINESE LABOR.

The experiment of introducing Chinese labor in Louisiana, is now said to have proved a decided failure. Last year Mr. Merrill of Boston, Mass., who owns the Millaudon plantation, a short distance above Gretna, on the west side of the Mississippi, brought to his place about one hundred and forty Chinamen from California, at an expense of more than $12,000. Of this number there are but twenty-five remaining, and the plantation agent says he would give these, five dollars apiece to run away. The Chinese in Louisiana are said to be not only lazy, but turbulent and unmanageable, while they are fond of changing about from place to place; and if they hire at a stipulated price, they will leave their employ-

er as soon as any one offers them higher wages. At the penitentiary in Baton Rouge, one hundred and fifty-one were at one time employed, but they were soon discharged for general worthlessness. From several plantations where large gangs of them were employed, they have deserted in a body; and at the places where they have remained great dissatisfaction is usually expressed by the planters with their work and behavior. One planter, Mr. Kernochan, below New Orleans, who has thirty Chinamen at work for him, has succeeded well with the experiment. But he adopted a peculiar system of dealing with them. He had a stout, resolute white overseer, who began operations by tying up and whipping their intepreter and head man within an inch of his life, and continued his treatment by kicking and cuffing the Mongolians about at every convenient opportunity. Mr. Kernochan is well satisfied with the labors of his gang; but it is evident that hereafter there will be little demand for cheap Chinese labor in that region.—*Evangelist.*

INDIANS.

CHIPPEWA AGENCY,
White Earth, Minn., Jan, 15, 1872.

The extreme cold has been succeeded by comfortable working weather. All seem to be at their posts endeavoring to carry out the wishes of the agent, and the Indians gladly perform such labor as is offered them. Last year want and sullen despair, with rebellious discontent brooded over every family. Now with improved homes, opportunity for labor and certainty of wages the aspect is entirely changed.

Great credit is due to the elderly chiefs who though grown old in idleness, now take the axe and work steadily at splitting rails. They call on us, on their way to work, before we have breakfasted. Perhaps the cup of hot coffee they are sure to receive is an inducement to an early start.

We are gaining their confidence also. Last week one of the chiefs said of an employee;—He wouldn't cheat an Indian five cents for he has the fear of God." Our Sabbath School is well attended, my own class of fifteen young men and women, mostly half breeds, have almost discouraged me by their listless inattention, but last Sabbath there was a decided interest manifest and I am hoping that the bread cast upon the waters, will be found, even if it is, "after many days."

Opportunities for doing the people good occur hourly. Now a word in regard to personal cleanliness is given, or some little advice about making garments, or a hint as to how white people make bread. Some have learned to make very good bread, and all these little things are the slight but sure indications of their slow uplifting to a higher plane of life. I am grateful that God has removed my prejudices and given me willingness and opportunity to lend a helping hand in this part of His vineyard.

Very truly yours,
M. L. BODLE.

EDUCATIONAL.

THE TEACHER'S OFFICE.

Its dignity and its responsibility.

We take pleasure in laying before our readers some extracts from an address of Bishop Whipple, before the State Teachers' Association of Minnesota. We are sorry to be compelled to abridge it. It graphically presents views, which, in other forms, have been urged in the columns of the "American Missionary," and the enforcement of which makes our educational work so emphatically a missionary work.

Speaking as a teacher to his fellow teachers he says:

We must know our work. We must grasp its relations. We must fulfil the trust which is committed to us, or we are the most shameless triflers that ever meddled in holy things. We are the guides of children who shall live forever. No less a standard can measure the

teacher's office. The culture at which we aim must be the cultivation of all that makes humanity—body, soul and spirit. It is the education of the whole man. It leaves out nothing. If culture mean to train the body simply, we shall have a race of gladiators, a nation of untamed wills, of unbridled lusts, of mere brute force. If it be to educate the mind simply, we may have a Danton, a Robespierre, a Mirabeau, a Ruloff, for our graduates. Such a culture will bring us, in the far-off future, to the goal which France has reached. The teacher must take into his view humanity, with all its marvellous endearments, as the gift of God. He must study his relations. He must know its laws. He must be God-ward the guide to the children of the State, to fit them for their duties here and to prepare them for the life which is beyond the grave. * * *

There are three institutions in every christian land, the home, the church, and the state. They are each and all the gift of God. Take one away and humanity is a wreck. The teacher is God's agent to do his work. The teacher is a trustee for God to fit and prepare the children of a Christian State to assume relations hallowed by God's eternal law; his office and his work must be looked at as under God's all seeing eye; it must be measured by his law. * * *

The teacher is to implant within the heart of every child, the sacredness of government as an institution of God. Government is no humanly devised safeguard for the welfare of society, it comes from God, who alone has the right to govern. * * * God, who created man and who knows what is in man, has delegated His authority to the State, and He gives to the people of every nation the right to say in what form this delegated authority shall be clothed. The teacher is to mould the future citizen of the State—not by teaching statutory laws — not by expounding written constitutions — not by lessons concerning the limitations and authority of power. It is rather done by laying deep in the human soul an awful reverence for law, as law, by teaching that subjection of the spirit to our obligations, which is the only perfect freedom, and, by the spirit of the school, teaching loyalty to plighted faith, as the highest honor of the citizen of the State. It is in the well ordered routine of daily tasks and lessons, the silent influence of the life, that children learn the meaning of that noblest word of our mother tongue, "duty."

Besides the Family and the State, there is another institution which is the gift of God, the Church. Science can never conflict with faith; science deals with facts—it apprehends laws. Faith goes behind the law and kneels to worship—faith grasps truths which are above reason and accepts them on the testimony of God—faith has to do with things above human ken—it rests in God's eternal word alone. * * * Take religion away and what is life but a treadmill?—a prison house where men grind in bondage. No thoughts to cheer—no hopes to help—no clue to life's dark riddle—what is humanity without God?—what is freedom without God's law?—a Parisian commune. * * I know of no people that have even preserved their own history without God. * * *

But I shall be told that with us there are so many rival creeds, and separated churches, that we must ignore Christian truth or we shall touch the quick of some man's heart. * * I admit there is a difficulty. I ask you, my fellow-workers, to look it calmly in the face. We may be tempted to make a patchwork of moral truisms, and leave God and His word out of our children's creed, and we may hope that it will bind us together, but it will be a rope of sand. I draw no lesson from the record of daily crimes, all these things you know. The difficulty

must be met—we must accept the situation with all its duties, its difficulties and its dangers.

The common school, the normal school and the university are the endowments of the State. The deep necessities of the State created them. They are our common heritage. With my whole soul I protest against their perversion to give power into the hands of any sect or party in the State. The difficulty is not as real as we think. Our own bitter jealousies have blinded us to a whole world of Christian truth which lies behind this chaos of opinion which has divided us into sects. The things wherein we differ are our opinions, and the opinions of one class of men can never become the bond of union for all men. I would as soon believe that, because all men had the same features, therefore their faces must be cast in the same mould, as to believe that all opinions about religious truth must be alike. I am sure that the things which keep us apart are for the most part things which never have been, and from their nature never can be, of the essentails of the faith. I am sure that whenever we realize this, and long for a regained brotherhood, we shall begin to feel heart beat against heart, and hand be joined unto hand.

There are truths which underlie all obligation. The teachers of this day owe it to themselves and to their work to strive to get out of this din and conflict of sectarian strife into a higher atmosphere of faith. That faith is crystalized in an Apostles' Creed, which is the heritage of nearly every Christian body in America.

Under God, it may be to us the pledge of the unity of all Christian men in the truth. Until that day comes, no word must be spoken, which, dying, we could wish to blot. We may not, in word or deed, do that which shall grate harshly on sensitive hearts. We must live for a regained unity in a Christian State.

It is not sectarian for the teachers of a Christian State to teach its children that there is a God. It is not sectarian for the children of a Christian State to read the blessed revelation of God's will. It is not sectarian for the teachers of a Christian State to look to God for help to teach helpless childhood to look to Him for help. It is not sectarian for the teachers of a Christian State to tell His redeemed children of a Saviour. It is not sectarian for the teachers of a Christian State to teach childhood's dependence on God's grace, reverence for His law, and to confess His holy name. * * *

If any church, or sect, or professed Christian man, object to such simple faith, it is because they fear a Christian teacher's care will disarm the prejudice which is the corner stone of their creed. For myself I ask nothing which I am not willing to concede to every Christian man. I am willing to take my place beside any Christian laborer in the State, and I pledge to him every sympathy of my heart

We are working out one of the greatest problems of this world's history. It is a marvel that a continent like America should have been for so many thousand years unoccupied by civilization — a more strange procedure of God that after Spain, France and Holland had taken it into their possession, it should be given, from the North to the South, and from the East to the West, to the race which represents constitutional government the world over. There are times in the world's history when races of men stand in peculiar relations to all other races. The great characteristic of the Saxon race at this time, is, that it never loses its individuality. You may place its children in the isles of the sea, in Africa or India, and they are Anglo-Saxon still. In this land they are receiving unto themselves the people of every tongue and clime and kin, and in two generations their children are as one with us, and they have received our

traditions, our customs and our laws.

In these valleys of the Mississippi the fusing of nations into one family, ought to teach us that there will grow up here a race of men more powerful for good, or terrible for evil, than any other people on the face of the earth.

My fellow teachers, in such a field God has given us our work: it is to lay broad and deep the foundations of a Christian State which will soon have its millions of souls. Do all work unto God. Plant your feet in His truth. Be His soldier to hate all shams and cant and cunning lies; to be true in thought, in word, in deed; to have that gentleness which is learned as a child sitting at Christ's feet, and that patient toil which knoweth how to work and wait, believing in God's promise that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Report of the United States Commissioner of Education, John Eaton, Jr.

The Second Annual Report of Commissioner Eaton is just issued. It is a volume of over seven hundred pages, compactly filled with valuable statistics, and information in relation to the various departments of Education in all parts of the country. It numbers our white population at 33,586,989, and all others at 4,968,994, of whom 4,880,000 are colored. Of this he says:

RACE PREJUDICE.

There is probably no greater obstacle to universal education than race-prejudice. It is not satisfied with ordinary manifestations, but records itself in the enactment of prohibitory laws. In its eagerness to wound others, the white race of our country has injured itself. * * * *

The despised, neglected, destitute, and ignorant have, in past times, more than once destroyed governments, and may do so again. The children whom society, the church, and the school fail to educate, learn in the streets, and from countless teachers of vice, aided by those grim masters, hunger and want, the malignants that render the property of our households, the virtue of our women, and the health and happiness of our people insecure.

Deprecating the bitterness of feeling yet existing in some parts of our country, the Commissioner appeals for a

"Generous forgetfulness of sentiment between the sections; recommends National aid to support and guide in a friendly way the systems of education, for, through such charity he sees the solution of the existing sectional difficulties; reiterates his recommendation in last year's report for the appropriation of the net proceeds of the sale of government lands for educational purposes throughout the country."

Concerning the Pacific Coast and the Chinese, the Commissioner says:

Education has additional interest, in the fact that there our civilization stands face to face with the countries of the Orient. Chinese children in San Francisco, are numbered by the hundred, but neither there, nor elsewhere in the State, are there any public provisions for their education. In this respect they are outcasts. The few exceptions to this exclusion from the aids to intelligence are almost entirely the result of Christian charity. He considers that neglect of public education, which allows the Chinamen to gather and breed, by their manner of living, every condition of individual and public disease, and says: "there seems to be no motive for this except the profit accruing to the owners of the property thus occupied." In the creation of these sources of vice and misery, are the evils of the presence of the Chinamen, and yet they are more likely to be insulted and injured in the pursuit of an honest livelihood, than to be molested in their corrupt and disgusting practices.

Unfortunately, educational proscription has been rigorously maintained in California, Oregon and Nevada, against the children of Indians, and often against those of the blacks.

The Indian schools are exclusively under the control of the general Government. Many pioneer communities have yet to learn that they cannot afford to allow any individual, however alien to their own race, to live among them in ignorance.

EDUCATION OF THE INDIANS.

The Commissioner estimates the increase in the number of Indian schools for the year at almost one hundred and fifty, and the increase of attendance at several thousand. He says that it is the unanimous testimony of Indian teachers, officers, agents, and others at work in their interests, for the past twenty years, that the Indians desire to be educated, and to be instructed in the various in-

dustries. They need teachers of not only upright character, but of the highest degree of qualifications.

The mental peculiarities of the Indians, how the teacher is to accomplish their education and the obstacles in the way are discussed. Mentally in all that relates to the teaching of civilization, the report says, "the Indian is but a child and if taught at all, it must be by the same processes which are found successful with children." The methods of education must come to the Indian where he is, and and be adapted to him as he is. He is thoroughly sensuous; abstraction is obnoxious to him. The teacher must, therefore, appeal to the mind through the senses. The Commissioner favors such aids as charts, maps, and apparatus of a panoramic character. He also favors establishing an institution for the secondary and higher instruction of the Indians in any chosen centre of their domains. Such an institution should not embrace instruction in letters alone, but in farming, stock-raising, forestry, house-building, tailoring, dress-making, etc.

The Commissioner alludes to the success which has attended the various efforts to locate the Indians on reservations and says: "the results in spite of exceptional cases are calculated to convince the most skeptical of the soundness of the policy of peace and honesty." Facts abundantly warrant the belief that the Indian tribes can be so civilized and educated that they will yet come to live in their own well kept houses, with their own children, caring for their own stock and their own well tilled farms. The States in which there is a considerable population of Indians, as Oregon, California, Nevada, Minnesota, and Wisconsin, could be instrumental in solving the difficult problems of elevating the Indians by including and enforcing the education of Indian children.

BENEFACTIONS TO EDUCATIONAL OBJECTS.

Under this heading the Commissioner reports an aggregate of contributions by private citizens to the educational interests of the community, amounting to $8,435,990.

Of these individual donations two were of $1,000,000 or over; twenty-three were of $100,000 and over: fifteen of $50,000 and over: eleven of 25,000 and over; twenty of $10,000 and over; and thirty-three of $1,000 and over.

COLLEGES.

Of the 368 reported, the supervision of 261 is by the several religious denominations, of which the Roman Catholics have 54, the Baptists 38, the Methodist Episcopal 35, the Presbyterian 25, the Congregational 19, Protestant Episcopal 16, and the Lutheran 16. As far as is known, there are in these institutions 2962 instructors and 49,827 pupils. 158 colleges instruct males only; 99 admit both males and females; and of 111 the sex of the students is not specified.

FEMALE COLLEGES.

There are 136 institutions for the superior instruction of females exclusively, combining as far as is known 1,163 instructors and 12,841 pupils.

THEOLOGICAL SEMINARIES.

The table showing theological instruction in the country gives the total number of institutions as 117.

ILLITERACY.

In proportion to the total population the illiteracy of the Northern division, is about one half of that of the Pacific, and less than one fifth of that of the Southern: the native illiteracy of the Northern division is less than one tenth of that of the Southern: the white illiteracy of the Northern is less than one half of that of the Southern; the colored illiteracy of the Northern is about one-forty-eight part of that in the Southern; and in the Southern division the adult male illiteracy is nearly four and one-half times, and the total minor illiteracy more than ten times as great as that in the Northern division.

The commissioner closes his report with several recommendations, of which the following is the

Fifth. In view of the appalling number of children growing up in ignorance; on account of the impoverished condition of *portions of the country in which slavery* has been lately abolished, and in view of the special difficulties in the way of establishing and maintaining therein schools for universal education, and in consideration of the imperative need of immediate action in this regard, I recommend that the whole or a portion of the net proceeds arising from the sale of public lands shall be set aside as a special fund, and that this amount, or its interest be divided annually *pro rata* between the people of the *several States and Territories and the District of Columbia*, under such provisions in regard to amount, allotment, expenditure and supervision, as Congress, in its wisdom, may deem fit and proper.

Besides the great value of this report as a book of statistical information, there are very many interesting papers concerning particular institutions and departments of instruction, the education of idiots, the relation of education to insanity &c., &c., which enhance its value as a book of reference.

American Missionary.

NEW YORK, MARCH, 1872.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

MR. BEALS' LETTER.

It is scarcely necessary to invite attention to the letter of Mr. Beal's, from Tougaloo, Miss.; we doubt not it will touch a very tender cord in many hearts. This letter and that of Dr. Thompson, New Orleans, bring out one aspect of our work, not often considered: not, how *we* shall SUSTAIN promising young men looking to the ministry, but how secure for them a little aid to enable them to educate themselves. They need to have done for them at the beginning of their course, what the Education Society does, at a later stage, for young men at the North. How far can this want be met?

ROMANISTS IN THE SOUTH.

Our readers will remember the Roman Catholic Council held in Baltimore in 1866, with its purpose and plans to convert the Freedmen to the Papacy. They may also remember the statement made in the papers not long afterwards that one hundred young colored men were under training at Rome, most of them intended for this field in the South. New evidence of the reality and persistency in these efforts was recently given in the public prints, in the announcement that a portion of these young priests had reached this country. In still farther confirmation we present the following extract from a letter received by us from a friend in New Orleans, La.

"The Romanists are commencing an earnest work among the colored population. Latterly, numbers of colored sisters of charity and mercy have appeared here. They are gathering the children from the streets and hovels of the city. Protestants should go and do likewise."

NO "DEAD ISSUES" IN THE SOUTH.

SPEECH OF JUBAL EARLY.

We hope that prudent counsels are ruling stronger in the South every year. But we cannot overlook the utterances of those who once ruled there, and are still exponents of the feelings of, we know not how large, a share of the people. When Jefferson Davis says, "I accept nothing," followed by thunders of applause; and when Jubal Early pronounces the words we quote below —taking their importance more from the time and place of their utterance, than from the speaker—we are led to fear, not indeed another war, but an obstinacy of ill feeling, in influential quarters, that will long retard the growth of peace and prosperity in the South.

At the anniversary of the birth of Robert E. Lee, celebrated at the Washington and Lee University, Lexington, Ky., Jubal Early, the orator of the day, used this language, as quoted by the *N. Y. Times* from the *Richmond Dispatch*:

"They tell us to forget dead issues. Can true issues ever be dead? We do believe that a people that forget their traditions are unworthy of the name of freemen. Ladies, I have faith in you to instil into the rising generation the memories of the past. Upon you, young friends, who are here in these walls preparing for life, rests the hope of your country. You have the example of Lee and Jackson more immediately before you; profit by them. Comrades, who on many fields have followed the great captain, I need not tell you to be true. If any be renegades, let them go with the brand of infamy upon them."

There is a special and sad significance in the appeal here made to the ladies. The strength of their feelings and their influence on the next generation are only too potent in perpetuating "the memories of the past." We fear also

that the appeal to the young men of that institution, and through them, to their peers in age and position, will keep alive feelings that should be buried.

BEREA COLLEGE.

In another column, we quote, from the N. Y. Evangelist, a very just and appreciative article concerning Berea College. We wish very briefly to say a few things concerning this and other similar institutions in the South, which have been started and have had a vigorous growth under the fostering care of the American Missionary Association. All of them have been commenced in connection with distinctly missionary operations of which they have been essential parts, they are yet doing a missionary work and as such deserve to be vigorously sustained. But Berea, and some others of them, have now assumed such importance, as educational institutions, that they must at a very early day seek an endowment from the friends of a liberal and yet Christian education, as institutions of much promise and of great importance to the educational and religious interests of the South West. We most heartily commend Berea as we shall, from time to time, others of them, to the sympathies and support of the friends of Christ, confident that if the Spirit or providence of God inclines them to make investments in any Collegiate institution in the South, or South-west, they will not err in making one of these the recipient of their benefactions. While commending these institutions to the attention and favor of those whom God has blessed with the means of forwarding such enterprises, it may not be amiss to add, that we do not suggest a diversion of funds from the general missionary operations of the Association, but a careful consideration of their merits, as meeting some of the most pressing educational demands not only of the great South-west, but of the whole country.

FISK UNIVERSITY.

Its Name and Connection.

The Jubilee Singers of Fisk University are bringing that institution into favorable notoriety; but some mistakes are made in regard to it which we wish to correct.

Some people think, as we are told, that the institution was named after the late James Fisk, jr. This is a remarkable mistake. If the benevolence of Mr. Fisk ever took the direction of patronizing colored schools we never heard of it. Perhaps he would be none the worse off now if he had.

Fisk University was named in honor of Gen. Clinton B. Fisk, now of St. Louis, but in the war a brave officer and subsequently the very efficient representative of the Freedmen's Bureau in Nashville. He is a warm hearted Christian man—a Methodist.

Another, though by no means so great a mistake was made by our highly esteemed and usually accurate cotemporary the N. Y. Evangelist, in saying that Fisk University is a Methodist Institution. Our Methodist brethren have a school in Nashville, but not the Fisk University, which was founded by the A. M. A., and has always been under its care.

The Jubilee singers in one of the old plantation songs, say:

> "The thing that I like best
> Is the shouting Methodist"

but the hearty good humor with which this is always received by the audience, we have supposed came from the fact that the singers were not supposed to be Methodists.

Letters have been received from Rev. C. B Bradley and wife, dated at Hong Kong, Dec. 8th. They were about to embark for Siam.

THE INDIAN.

HOW TO PROMOTE HIS PHYSICAL WELFARE.

At a recent conference of representatives of several religious, or missionary, organizations co-operating with the Government in the care of the Indians, among others, the question was considered, what shall be done to secure for the Indians lands in severalty. The following article on this subject, presented by one of our Secretaries, we believe contains suggestions worthy of general adoption.

It is manifest that the enterprise, if not the exigencies, of a rapidly enlarging and enterprising population will render it impracticable, long to secure to the Indians the peacable possession of large territories, such as would be required for their comfortable subsistence and growth under their present nomadic habits. Nor, if it were possible, does it seem for the best interests of the Indians to do so, since they must be soon surrounded by populations engaged in ordinary civil pursuits, and requiring facilities of intercourse with each other which would be entirely inconsistent with the isolation required for the Indians in their wild condition, and which would also, in a very brief space of time, by frightening away the game, render their hunting grounds valueless; in the mean time, the continually deteriorating influence of the wild Indian's habits, the corrupting influence of their contact with a pioneer population, often scarcely less vicious than themselves, and the constant irritation arising from a contact which is continually wearing away the Indian, will tend every year to make his reclamation, his Christianization and his civilization more and more hopeless.

Any farther migration of the Indian to a country suitable to his nomadic habits is impossible, hence, physically speaking, there are but two possible ultimate solutions of the problem,—the speedy extinction, by natural or super-induced causes of the Indians upon this continent, or their adoption of the industrial habits of civilized life, their subjection to the laws of the land, and their introduction to citizenship.

Of industrial pursuits, the one immediately before them, and essential to all others, is that of agriculture. The question then is, can agricultural pursuits be most favorably introduced among them, while their lands are held in common, or, by the possession of lands in severalty, so that their improvements can be called their own, and the hope held out to them of that happy time when "they shall sit, every man under his vine, and under his fig tree, and none shall make them afraid."

The question thus stated seems to admit of but one answer. No considerable people ever did, or ever can, make the improvements necessary for successful agricultural pursuits, that do not own the soil upon which those improvements are made. The possibility that the land and all its improvements may without his consent and without remuneration for his expenditures upon it, pass beyond his control—will destroy the spirit of enterprise in any man, and effectually block all progress.

But, it is asked, can the Indians be led by the ordinary inducements to labor — present subsistence, and the surety of future gain—to enter upon agricultural pursuits, and surround themselves with the comforts of a civilized home! The experiments which must largely determine the answer to this question, are yet comparatively few, but so far, the answer is in the affirmative. Take for instance the Indians at the White Earth reservation; the inducements offered them, are assistance in first breaking the ground, and in the building of their dwellings, and the assurance of forty acres in perpetuity for the first ten acres brought under cultivation, and in the same ratio for every succeeding ten acres cultivated, until the grant shall amount to one hundred and sixty acres. Under these inducements, and with Christian

and educational labors in their behalf, they are being led into civilized habits quite as fast as we have any right to expect.

The successful working of any plan will require:

I. That the Indians be inspired with confidence, that the promises and hopes held out to him in regard to it shall be fulfilled in letter and spirit.

II. That the tenure of title shall be such that neither he nor his children can be cheated out of it by designing men; hence his liberty to alienate it, or create a lien or encumbrance upon it, must be restricted, until by education and experience he shall be brought into a condition to appreciate its value, equally as much as the average white man.

III. That while in this condition of tutelage he shall be, by just laws, saved from the temptations, so generally fatal to our border Indians, of intoxicating drinks.

IV. That he should have extended to him the educational and religious blessings of Christian missionary effort.

On the question of how much land should be assigned to each separate Indian family, or whether it shall be all granted at one time, or, as in the case at White Earth, additional grants be held out as an inducement to continual improvement need not now be determined.

But, what may missionary organizations or Christian friends of the Indians do to secure this. They may:

I. Bring their influence through missionaries, teachers, physicians and other employees, to bear upon the Indians, to win them to agricultural pursuits, and to seek the individual ownership of lands, the improvements of which shall be to them and their children for ever.

II. Endeavor to create a correct public sentiment, which shall in turn act upon Congress and the other departments of our Government, to secure the adoption of wise measures for the accomplishment of these ends.

III. Endeavor to impress these views upon the Department of the Interior, as essential to the success of the coöperative effort to civilize and save the Indian; and in particular, as Christian men and Christian organizations insist that every treaty right of the Indians, and especially those which relate to their lands, shall be faithfully regarded, and that not an acre of them should be taken away for railroad or other purposes, without a fair and just equivalent, such as would be granted to the whites, and the benefit of which shall, for all time, be secured to the Indians.

APPROPRIATE MEMORIAL.

Our February number contained a touching letter from Rev. E. P. Smith, accompanying a donation to furnish a room at Atlanta, to be named after a little one who died at Nashville, when his parents were laboring for the soldiers. The following letter, in a similar spirit, tells a story so affecting, and records a memorial so appropriate, that its influence may well be extended by publication.

Secretary Howard in forwarding it says: "Is not this offering of the devoted widow, for the same end as the sacrifice of her patriotic husband! He broke the shackles of the slave, she pours oil upon the wounds they made; he unlocked the Bible to a race, she exemplifies its Gospel by helping to teach them to read and love it. Many a patriot fell in the siege of Altanta: could there be a more fitting memorial from surviving friends than to start there, by a gift like this, a perennial fountain for the healing of souls dwarfed and crushed by the same demon of slavery, by whom their husbands, fathers and sons were crushed."

RUSHVILLE, ILL., Jan. 10, 1872.

"In the December number of the American Missionary, Mrs. Chase makes an

appeal to friends of the educational cause in the South, to assist in furnishing dormitory rooms in the Atlanta University. Enclosed please find twenty-five dollars for that purpose, with a request that a room be named for my lamented husband, Col. Carter Van Vleck, who was mortally wounded during the siege of Atlanta, and died in a field hospital, August 23, 1867. I think it appropriate that he should have a memorial so near the spot where he gave up his life. Yours truly,"

P. L. VAN VLECK.

MISCELLANEOUS.

A WARNING FOR AMERICA.

The secular papers have more or less fully reported an interview which the Hon. J. W. Francis recently had with Dr. Dollinger. Referring to the dogma of Infallibility, Dr. Dollinger asked:

"Do you in the United States comprehend what that doctrine involves? It imposes upon those who accept it the solemn obligation to violate civil law, to set themselves up in opposition to the ordinances of your Government, whenever the Pope shall pronounce his infallible judgment against any one of those ordinances upon moral or religious grounds. In a word, it is the assumption of power on the part of the Pope to proclaim a higher law, which according to the dogma, his children must obey, though such obedience involves treason to the State and the overthrow of your Government. This doctrine is not only shocking to the moral sense, it takes us back to the dark ages of the world, and over a stretch beyond, and it not only insults the common sense of the world, but strikes at the common civilization of our times. It cannot and must not prevail."

Speaking of his own country, he said:

"The Government has not yet announced its decision upon the vital question of the control of schools; but, having for itself repudiated the Papal dogma, it cannot permit the schools to be controlled, in the name of the Church, by those who teach that false and pernicious doctrine, so dangerous to the integrity of the State and the freedom of the people."

Warnings like this should arouse our American people, in all parts of the country, to counteract the efforts of Romanists to obtain control of our systems of education. The most imminent danger seems at present to be in these South. At least the hierarchy is now directing its energies towards both colored and white there, and we shall be surprised if it does not yet appear that their influence has been felt in breaking down the incipient efforts to establish common school systems in some of those States. If Christians will exert themselves to give sound Christian education to the needy there, these efforts may be overruled for good.

A SCATHING REBUKE.

We rejoice in every indication of an improving public sentiment in California relative to the Chinese. At a banquet there, tendered the Japanese embassy, the Rev. Horatio Stebbins, a Unitarian clergyman rebuked the politicians present in the following strong, if not elegant language:

"While we are here to-night wooing the commerce of the old empire, your Governor (pointing to Governor Booth,) as the head of one political party, and Ex-Governor Haight as the representative of the other, are committed to a policy to exclude these people from our shores. The position is absurd and ridiculous; as a policy it is nonsense; as a principle it is nowhere—it is rag-tag and bobtail. If any of your cheap politicians have won a penny by it in the passions of an hour, beware; beware when you put that penny in your purse, lest the eagle on the reverse side of the coin sticks his talons through and scratches the face of Liberty."

This, it is said, was received with tumultuous applause. Three rounds of cheers were given to the speaker, and a general rush was made to shake his hand. We trust that influential politicians there will be led to see that true popularity is found only in adhering to the principles of true liberty and attachment to human rights.

BE YOUR OWN EXECUTOR.

A dying Christian, who in life had been very benevolent, and at his death be

queathed $30,000 to benevolent objects, said to a Christian brother, "Do good with your substance while living, and as you have opportunity; otherwise when you come to die you will be at a loss to know what distribution it is best you should make of it. The trouble and care of such a distribution in a dying hour, should be avoided by every Christian, by disposing of his property while in life and health, as the Lord shall prosper him, and present opportunities of doing good." Certainly these are words of highest wisdom upon this subject. Let them be heeded.

But what must we think of professed Christians, whom God has blessed with wealth, and yet neither living or dying, appropriate any considerable portion thereof to his needy cause? Can the Judge say to such, "Well done, good and faithful servant?" How can he?—*Exchange.*

This is what Coleridge said, "If you wish to be assured of the truth of Christianity, try it." "Believe, and if thy belief be right, that insight which gradually transmutes faith into knowledge, will be the reward of thy belief." To be vitally convinced of the truth of "the process of renewal described by Scripture, a man must put himself within that process." His own experience of its truth, and the confident assurances of others, whom, if candid, he will feel to be better than himself, will be the most sufficing evidence.

It Wiggles.—It is a boy's notion that when a snake is killed its tail will not die till after sundown. The serpent slavery and its little snake caste are no exception. Fred. Douglass, who in personal bearing and manners is every inch a gentleman, and who ranks among the notable men of our time for intellectual gifts and eloquent utterance, was recently refused entrance to the dining-hall at the Planter's Hotel, in St. Louis, Mo., and his name was scratched off from the register! To this sour knurly fruit of slavery, there will before long, we suspect, be added the (almost justifiable) naughtiness of falsehood; for, before many years, these prejudiced creatures will stoutly deny that they ever had a hand in such meanness. Slavery is dead, but, toward the setting sun, its tail still wiggles.—*Christian Union.*

FOREIGN.

AFRICA.

Africa—Basutos.—The French Evangelical Missionary Society, has a very prosperous mission among the Basutos in southern Africa. At the mission conference, held last April, there were in attendance more than one thousand natives, most of them well dressed, gathered not only to listen to the gospel but to witness the baptism of forty-one persons. Among them was Molitsani, an old chief, who made an affecting, impressive speech. He was first convicted at a service where the Lord's Supper was administered. He was standing near the pulpit, and room being needed, he was asked to retire. The thought that he had no right, no share whatever in what was going on, spite of his rank, disturbed him and led him to think seriously, What would become of him at the last day? That was too much. He followed the missionary, listened to his preaching, and at last surrendered himself to God. He sent away all his wives, abolished circumcision and other practices. This mission has 1831 church members and 1876 pupils in its schools. The year previous to last April, 388 were baptized, and there were then 1430 candidates.

Polynesia.—According to Dr. Mullens, Sec. of the London Missionary Society, since the commencement of this century, the gospel has swept heathenism entirely away in more than three hundred islands of eastern and southern Polynesia. The missionaries have gathered 400,000 people under Christian influences, of whom a quarter of a million are living still, and 50,000 of these are communicants.

SIAM.

According to the reports of missionaries, the old kingdom of Siam seems to have arrived at an entirely new era in its history. Radical changes in old established institutions and customs are being introduced so rapidly by the administration of the young king that one can hardly be appreciated before another, more unlooked for, is announced.

Dr. Dean, in a letter to the "Missionary Magazine," says: "We have seen strange things in the day in which we live." After recounting the year's strange events in Paris and Rome, he continues: "We have seen in Bangkok, the city of the white elephant, his Majesty on state occasions with his head and shoulders and feet uncovered, having his nobles and highest ministers of state prostrate before him with their faces licking the dust, and then backing from his Majesty's presence like a retiring crab or a reversed reptile. We

have seen, on rare occasions, when the king left his palace, heralds clear the streets, the people shut their doors or fall prostrate by the wayside till the king had passed, not allowed the cat's privilege to look at a king. . . . Now his Majesty is openly seen on the broad highway in his own carriage, with a driver and a footman dressed in English costume, and lifts his hat to a passing friend with the grace of a Frenchman. The Regent and high mininsters of state are also met on the public highway, each driving his own carriage with all the independence of a gentleman in the city of New York. At the palace gentlemen are invited to a seat in a hall furnished after the European style, which the native princes and nobles and others in audience with his Majesty, instead of prostrating themselves on their faces, are allowed to stand erect. The queen and her maids of honor are also imitating the European costume and habits. This is all surprising to those who have looked on 'Old Siam.'"

The king has recently made a visit with an escort of his war steamers to Singapore and Batavia, where he was magnificently entertained; the first instance in the annals of Siam of one of their kings leaving his own dominions unless at the head of an army of invasion.

Seeing an account of the departure of four Roman Catholic priests from England destined as missionaries for the South, to be followed by many more; I fear they will quite get ahead of Protestants in their endeavors to convert the Freedmen, unless we are up and doing. I therefore send my mite (ten dollars) to be used according to your judgment in promoting their welfare, wishing the cause prosperity. I am yours truly,

From a Minister in Iowa.

I enclose a mite as usual for the good cause. I watch its progress with, I trust, a prayerful interest, wishing I had more to give. Thankful for every indication of good from Government or otherwise, waiting for the auspicious hour when the colored man shall emerge from his grievous disabilities, and develop all there is in him, and which civilization and the grace of God may bring to light; still, believing your society and the establishment of the Congregational church in the South, with its new departure, are the most potential influences by far now employed, I shall watch, and wait, and pray, and give, as I can till death. It has struck me with great force in reading the evidence before the commissioners, in regard to the Ku-Klux outrages, that the current religion of the South, now and in the past, with all their boasted orthodoxy and zeal, is really no better in its influence on character and essential morality, than the Irish Romanism of your city, which sends its professors from the sacrament in the church, to scenes of murder in the street! O! what a commentary upon church influence in the South. But it is only what the war history and Andersonville had already taught us. Alas, for the dreadful evils, still prevailing, fruit of that accursed tree of slavery. No wonder God Almighty laid the axe at the root of the tree and cut it down when he did, or it would have converted the whole religion of the country into an instrument of hell.

Yours in the Gospel of Christ.

CHILDREN'S DEPARTMENT.

—:o:—

LOVE MAKES THE DIFFERENCE.—"O, it's just as different as can be," said one of my young friends.

"What is?" I asked.

"Why, being a Christian. Everything is so different from what I expected."

"What did you expect?"

"When you used to talk with me about being a Christian, I used to say to myself 'No, I can't now, for I shall have to do so many hard things, and I never can do them.'"

"What hard things?"

"O, I used to think, 'Now, if I become a Christian, I shall have to walk just so; shall have to go to church and prayer meeting, shall have to pray and

read the Bible.' It is so different from what I thought."

"Why, James, what do you mean?" I exclaimed. "You do go to church and to prayer-meeting; you do read your Bible and pray; you do try to walk just right, do you not?"

"O, yes," answered James, looking up with a bright smile: "but then I love to do them—that makes all the difference. I love Jesus, and I love to do as He wishes me to."

O, I thought, if all professed Christians would learn this lesson, how delightful the change! We should no longer hear brother A. say in prayer meeting: "It is a cross for me to speak, but I know I ought." We should not go to our closets with a weary step, and leave them with a sigh of relief. We should no more hurry over the blessed Bible—read only as a duty. The word for Christ would be spoken easily, because lovingly. Christ's yoke would indeed be easy and his burden light.

Yes, Love does make all the difference. Love is the fulfilling of the law. —*S. S. Times.*

A LADDER WITH TWENTY-FOUR ROUNDS.

A Scotch duke, walking in his garden one day, saw a Latin copy of a great work on mathematics and thinking it had been brought from his library, called some one to carry it back.

"It belongs to me, sir," said the gardener's son, stepping up.

"Yours!" cried the duke. "Do you understand geometry and Latin?"

"I know a little of them," answered the lad, modestly.

The Duke, having a taste for the science, began to talk to the young student, and was astonished at the clearness and intelligence of his answers.

"But how came you to know so much?" asked the duke.

"One of the servants taught me to read," answered the lad. "One does not need to know anything more than the twenty-four letters in order to learn everything else one wishes.

But the nobleman wanted to know more about it.

"After I learned to read," said the boy, "the masons came to work on our house. I noticed the architect used a rule and compasses, and made a great many calculations. "What is the meaning and use of that?" I asked, and they told me of a science called arithmetic. I bought an arithmetic, and studied it through. They then told me there was another science called geometry. I bought the books, and learned geometry. Then I found there were better books about these two sciences in Latin. I bought a dictionary and learned Latin. It seems to me we may learn everything when we know the twenty-four letters of the alphabet."

They are in fact the ladder to every science. But how many boys are content to waste their time at the first two or three rounds, with not pluck or perseverance enough to climb higher. Up, up, up, if you want to know more, and see clearer, and take a high post of usefulness in the world. And if you are a poor boy, and need a little friendly encouragement to help you on, be sure, if you have a will to climb, you will find the way, just as this gardener's son found it afterwards in the Duke of Argyle, under whose patronage he pursued his studies, and became a distinguished mathematician.

Young Reaper.

TRUSTING A FATHER'S HAND.—I happened to come down to my shop one day, and found my eldest boy, then about eight years of age, busily punching holes in a piece of leather with the instrument used for the purpose by shoemakers. The bit of leather was of little worth; but in order to prevent his trying the operation on something more valuable in future, he received a correction; and by way of trying his confidence, he was asked to put out his little tongue, that it might as it were, undergo a similar operation. As may be supposed, the request was not complied with, and the matter was likely to end there, when his sister, two years older than her brother, who had been eagerly watching the proceedings said: "I will do it, pa;" which she did without hesitation

when requested. Resolved to put her to the test, the punch was laid on; but not showing the least appearance of flinching, it was pressed close; yet there she stood, even smiling in her father's face, who feeling himself overcome, withdrew the instrument. Judge of his emotion when she exclaimed: "I knew you would not do it, pa."

Dearest Elizabeth! the Lord who gave thee has taken thee to Himself, but not until He had first taught thee to trust a father's hand.—*Christian Union.*

A TRUE HERO.—A boy about nine years old was bathing one day, when by some mischance, he got into deep water and began to sink. His elder brother saw him and ran to save him, but lacking strength or skill, he also sank to the bottom of the river. As the two drowning brothers rose to the surface for the last time, they saw a third brother, the youngest of the family, running down the bank for the purpose of trying to save them. Then it was that the dying nine-year-old acted the part of a hero. Struggling as he was with death, he gathered all his strength, and cried to the brother on the shore: "Don't come in, or father will lose all his boys at once!"

Noble little fellow! Though dying, he forgot himself, and thought only of his father's grief. He was a genuine hero. His brother obeyed his dying command, and was spared to comfort his father when his two dead sons were taken from the river clasped in each other's arms.

THE BEST USE.—"My mother gave me a Bible for my gift last Christmas," said a little girl complacently, "And Aunt Lou gave cousin Harry one at the same time. Just look at them now, and see the difference!"

Harry's was a little worn. Its gilt edges were tarnished, and the newness was gone from the cover, but it looked as if it had been read very often. Here and there I saw pencil marks near favorite verses, and in one or two places it seemed as if tears might have fallen. Little Harry Gordon had become a Christian lately, and his Bible had been very precious to him.

Minnie said triumphantly, after I had finished my look at Harry's, "Now, see mine!" She unfolded the tissue paper from it, and there it was, just as fresh and uninjured as when it came out of the shop.

"I've never had it out of the drawer but once," said Miss Minnie, "and that was to show to somebody."

"Minnie," said I, "if your father was away from home, and should send you a letter, telling you just what he wanted you to do and be, would it be good treatment never to break the seal, and to lay it away in a drawer unread? Would it not rather be better to take it out every day and read it over and over, trying all the more each time to obey its injunctions?"

"Yes!" said Minnie, blushing and hanging her head, as she began to see my meaning.

"This is God's letter to you, my love! Like the man who folded away his talent in a napkin, you have folded up your precious Bible. Hereafter, my child, use it as God wants you to. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.'"—*Sunday School Times.*

JOHN NOT SAVED!—For ten years John had gone in and out of the Sunday school, repeating his lessons, reading the Bible, listening to his teacher, and yet his heart had not been touched; so one afternoon the teacher took him home, and in a quiet room put to him the startling question "John are you saved?"

He looked quite struck. He blushed, and then turned pale, stammered and at last said, "No, teacher."

"Not saved John? Then of course you are lost," said the teacher sadly.

John looked sad too. He did not like to think that.

"But you need not be lost, John. If you come to Jesus He will save you."

"But how can I come, teacher? I don't know where to find him."

"He is here, waiting. You can come to him in prayer."

John went home and thought about it. The next day he came to his teacher.

"I am saved now, teacher, and I am quite happy."

"But how did you know, John?"

"I came to Jesus, I said, 'just as I am, O Lamb of God, I come;' and then I knew He saved me, because he put this text into my heart, 'Him that cometh unto Me I will in no wise cast out.'"

"That is right, John, you are saved."

John did not hide his light; he told every body that he was saved. If we all did the same, how many others might have the blessing!—*Golden Hours.*

RECEIPTS

FOR JANUARY, 1872.

MAINE, $596 26.

Bangor. Central Ch. 137.87., "A Friend in First Cong. Ch." $40., Miss Nina M. Foster for *Corpus Christi* $20	197 87
Bath. Mrs. J. C.	25
Brunswick. Rev. J. B. S.	50
Camden. By Rev. H. A. Shorey	10 00
Dennysville. Peter E. Vose	15 00
Eastport. Central Cong. Sab. Sch. $5., G. A. P. 50c.	5 50
Ellsworth. Mrs. L. T. Phelps	10 00

Farmington. Cong. Ch. $50., Joshua Bullen $20., Rev. I. Rogers $5..... 75 00
Gardiner. Cong. Ch. $29.35, Miss. S. M. Whitmore $5..... 34 35
Hallowell. Cong. Ch. $51.04 to const. Dea. Samuel K. Gilman, L. M., South Cong. Sab. Sch. $10..... 61 04
Holden. D. F..... 50
Orland. John Buck $100., Ladies $36..... 136 00
Litchfield Corners. Cong. Ch..... 16 00
Monson. Rev. R. W. Emerson..... 10 50
New Gloucester. Giles Shurtleff..... 5 00
North Dixmont. Mrs. S. Loud..... 2 00
Portland. David Perkins..... 2 00
Riverside. Ladies Cent. Soc..... 3 00
Waterford. Harriet E. Douglass $10., Others $1.75..... 11 75

NEW HAMPSHIRE, $625.25.

Amherst. L. & L. K. Melendy $300., *for a Teacher*, and to const. Luther Melendy, Mrs. Lucinda K. Melendy, Mrs. Abbie E. Flagg, M. E. Hart, Ellen M. Horton and Carrie S. Dickson, L. M's, Miss C. M. B. $1..... 301 00
Bennington, Miss Emily Whitmore *for Chinese M*..... 50 00
Brookline. Cong. Ch..... 15 10
Campton. David Bartlett..... 6 00
Candia. G. B. Brown..... 5 00
Chester. Cong. Ch..... 12 50
Concord. Miss H. E. C..... 50
Derry. First Cong. Ch..... 2 00
Deerfield. Cong. Ch..... 20 00
Exeter. "J. B."..... 10 00
Fisherville. E. T..... 1 00
Goffstown. Mrs. C. Martin..... 2 00
Great Falls. First Cong. Ch..... 35 00
Hancock. J. D..... 1 00
Hollis. Cong. Ch..... 40 00
Londonderry. C. S. P..... 1 00
Manchester. C. B. Southworth to const. Miss Mary P. Adams, L. M..... 30 00
Mason Village. E. G. Heald..... 5 00
Nashua. R. W. L..... 50
New Boston. Mrs. Mary Dodge..... 3 00
Roxbury. H. E..... 1 00
Stratham. Cong. Ch. to const. Caleb Wiggin, L. M..... 37 00
Swanzey. Cong. Ch..... 12 00
Tilton. Mrs. M. P. Whidden..... 2 50
Wentworth. Cong. Ch..... 13 00
Woltborough. Cong. Ch..... 18 25

VERMONT, $1,291.98.

Bennington. Cong. Ch..... 28 08
Burlington. First Cal. Cong Ch. (ad'l).... 3 00
Chelsea. Mrs. Mary Sumner $100, Dea. Samuel Douglass $60. to const. Henry H. Church and Lenox Gilman, L. M's..... 160 00
Chester. "A Friend," $30. to const. Ebenezer Sabin, L. M., Cong. Ch. $20.76..... 50 76
East Rupert. Aaron Sheldon $3., Chas. Goodwin $2..... 5 00
Franklin. Cong. Ch..... 25 00
Georgia. Mrs. M. J. J..... 1 00
Georgia Plain. A. Sabin..... 2 00
Grafton. F. Daniels..... 3 00
Jericho. Hosea Spaulding to const. Prof. McAendree Petty, L. M..... 30 00
Lunenburgh. Willard King $5., Cong. Ch. $3 90..... 8 90
MacIndoes Falls. Mrs. W. G..... 50
North Barrington. H. D. H..... 1 00
North Cambridge. Mrs. M. B..... 50
Norwich. Cong. Ch..... 25 97
Peacham. Mrs D..... 30
Pomfret. S. Conant..... 2 00
Putney. Cong. Ch..... 5 00
Royalton. A. W. Kenney, *for Atlanta U.* 30 00
Rupert. Cong. Ch. $13., Miss D. Smith $5..... 18 00
Saint Johnsbury. E. & T. Fairbanks $50., Estate of Erastus Fairbanks $250..... 750 00
South Hero. Estate of M. T. Landon, by R. K. Clark..... 100 00
Swanton. Cong. Ch..... 23 00
Waitsfield. Young Peoples' Circle $5.37. and b. of C..... 5 37
West Barnet. Ref. Pres. Ch..... 13 60

MASSACHUSETTS, $12,423.37.

Abington. ——— b. of C.....
Acton. Mrs. Lydia W. Handley, *for a Room, Atlanta, U.*..... 25 00
Amesbury & Salisbury Mills Village. Cong. Ch..... 20 00
Andover. South Cong. Ch..... 301 04
Ashby. A. Tyler..... 1 50
Auburndale. Mrs. S. H..... 1 00
Berkley. First Cong. Ch..... 22 00
Boston. Shawmut Cong. Ch. ad'l $13.09., Miss S. Worcester $2., Mrs. R. S. $1., Miss A. $1., Young Men's Christian Union, 11 b. of C., C. P. Adams, b. of C., Miss Sally Worcester, 10 Testaments... 17 09
Brookline. "E. P."..... 15 00
Brookfield. J. S. Montague..... 25 00
Byfield. Mrs. Jerusha B. Root, *for Straight U.* and to const. James McEwen Root, L. M..... 30 00
Cambridge. "Friends," $15., Mrs. Wm. H. Stone, 2 b. of C..... 15 00
Cambridgeport. A. A. P..... 25
Chelsea. Nathaniel Goodhue $30. to const. Mary E. Millet, L. M., ——— b. of C.. 30 00
Clinton. First Evan. Sab. Ch..... 2 00
Concord. Mrs. H. S. Wheeler, 2 b. of C..
Dorchester Second Cong. Ch. $10., Mrs. R. M. L. 50c..... 10 50
Douglass. A. M. H..... 50
Dracut. First Evan. Cong. Ch..... 25 00
Duxbury. J. Y. Gross..... 2 00
East Hampton. Payson Cong. Ch. $292.68., Payson Ch. *for a Teacher* $50..... 342 68
East Medway. First Cong. Ch..... 27 60
East Randolph. Anna E. Holbrook, b. of C.....
East Somersville. Orthodox. Cong. Ch.. 60 62
East Taunton. Cong. Ch..... 12 00
Enfield. Estate of Lucina Homer, by Ira D. Haskell..... 90 00
Fall River. M. E..... 1 00
Fitchburgh. Trinitarian Church Fund $8.00., G. S. Burbank $50. to const. Rev. S. B. Grant, D. D. L. M. Rollston Ch. J. A. Conn's S. S. Class $30. to furnish *a room Atlanta U.*..... 3080 00
Framingham. ——— $30. to const., Mrs. Marge Penniman, L. M., G. Nourse $5., Mrs. S. N. Brown and Mrs. A. M. Parsons $3 ea., Mrs. Marion Fay $2..... 43 00
Freetown Cong. Ch..... 10 00
Gardner. J. B. Drury..... 40 00
Greenfield. L. P. & E. A. Billings..... 2 00
Groton. Union Cong. Ch..... 28 50
Groveland. Sarah Tuttle..... 25 00
Hadley. Wm. Richardson..... 5 00
Hatfield. Mrs. D. Billing's S. S. Class *for Thomasville, Ga*..... 2 00
Haverhill. Centre Cong. Ch. $45., Mrs. Ruth Emerson *for a Room Atlanta U.* $25. Mrs A. L. Swan $5., J. B. Spiller $5..... 80 00
Holliston. Mrs. Warren & Mrs. Johnson $1. and b. of C., E. P. Whiting, b. of C.. 1 00
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Lee. Cong. Sab. Sch..... 50 00
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Marblehead. Rev. E. A. Lawrence $10. and Third Cong. Ch. Sab. Sch. $6., *for Plym. Chapel, Charleston, S. C.*..... 16 00
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Methuen. Freedmen's Relief Soc..... 15 00
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Orleans. G. W. C..... 1 00
Oakham. Individuals by Mrs. L..... 1 00
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South Weymouth. Josiah Reed *for Theo. Dept. Straight U.*..... 300 00
Springfield. "Unabridged" $5.0., South Cong. Ch. $159., First Cong. Ch. to const. Rev. and Mrs. E. A. Reed, L. M.'s $89.71., Miss Ruth E. Clizbe $10., Mrs. A. C. 50c..... 759 21
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Uxbridge. Mrs. Charles Ellis..... 5 00
Warren. Cong. Ch. and Sab. Sch. *for a Teacher*..... 233 00
Wenham. Cong. Ch..... 5 75
West Boylston. S. S. Class, by A. M. Lovell..... 1 50
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West Medway. Cong. Ch. $23.10., Little Children of Cong. Sab. Sch. 50c. and bed quilt *for Aunt Betty Stewart Washington*..... 23 60
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Winthrop. Mrs. E. H. N..... 1 00
Worcester. F. Whipple $75., Mrs. Harriette P. Draper, *for Atlanta U.* $15., Mrs. Eliza Healy $3., Miss Mary E. Rockwood and Mrs. Hiram C. Wight $2 ea. "A few Friends," b. of C. *for Tougaloo.*, Ladies Sew. Soc. Salem St. Ch. $10. and 3 b. of C. *for Chattanooga, Tenn.*..... 107 00

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Bridgeport. Mrs. Ira Sherman *for Straight U.*..... 50 00
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Cornwall Bridge. Charles Holt..... 2 00
Durham Centre. Miss A. P. C..... 1 00
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East Lyme. Cong. Ch..... 5 00
Ekonk. Rev. Joseph Ayer *for Straight U.* 25 00
Glastenbury. First Cong. Ch. Sab. Sch... 179 50
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Hadlyme. R. E. Hungerford..... 10 00
Hampton. Dr. D. Hughes $3., Geo. W. Eastman and Wife $2..... 5 00
Hartford. Pearl St. Ch. Sab. Sch. *for Plym. Chapel Charleston, S. C.*..... 50 00
Jewett City. Cong. Ch. bal. to const. Mrs. Mary C. Tyler and Jennie R. Tracy, L. M's..... 50 10
Mount Carmel. Cong. Ch. to const. Rev. J. K. II. De Forest, L. M..... 30 00
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New Britain. Maria S. Kelsey $3., N. H. $1..... 4 00
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New Preston. Dea. S. J. Averill $10., Mrs. Betsey Averill and J. E. Hatch $5. ea., Mrs. S. A. Whittlesey $2., Mrs. D. B. $1., Miss E. M. A. $1..... 24 00
Norfolk. Mrs. M. A. C..... 1 00
North Branford. J. A. P..... 1 00
North Cornwall. Benev. Association for *Berea College*..... 60 00
North Haven. N. W. Brown $10., Mrs. Miles Bradley $5., "A Friend" 50c., E. Dickerman $2., W. B 25c..... 17 75
North Lyme. D. Condol $1.50., Mrs. H. M. 25c..... 1 75
North Manchester. Wm. Norton..... 2 00
Norwich. Mrs M. B. Holyoke, for *Hampton Inst.*..... 25 00
Norwalk. Mrs. W. B. St. John..... 2 00
Plantsville Dea. T. Higgins, *for Atlanta, U.*..... 150 00
Plymouth Cong. Ch. Sab Sch. for *Mend'i M. ed. of B. Rod.*..... 30 00
Prospect. David M. Hotchkiss to const. Mrs. Mary E. Pyke, L. M..... 30 00
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Washington. "Friends" to const. Mrs. Ruth H. Goodrich, L. M..... 36 50
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Waterbury. Mrs Dorcas Blakesley $40., Mrs. Solomon B. Minor *for Scholarship Straight U.* $25..... 65 00
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Westbrook Cong. Ch. M. C Coll..... 11 48
West Meriden. E. Tuttle, pk'g Papers..
West Winsted. Second Cong. Ch..... 11 20
Whitneyville. H. H..... 1 00
Windsor Locks Cong. Sab. Sch. for *a Room Atlanta U.*..... 25 00
Wolcott. Ephraim Hall, for *Dudley, N. C.* 50 00
Wolcottville. S. S. S, $1., Mrs. O S. 50c.. 1 50

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Albany. Mrs. A. S. Kibbee and Friends, b. of C. for *Chattanooga, Tenn.*.....
Alfred Centre. Mrs. Ida F. Kenyon..... 5 00

Auburn. Members First Presb. Ch. $30., Mrs. Boardman, by Rev. S W. B. $2.... 32 00
Ballston Spa. Titus M. Mitchell..... 15 00
Barre Centre Lucius Street $5, Z. F. Hebard $2., F. Starr $1..... 8 00
Belden. S. H..... 25
Bethany J. L. by Dr. J. L..... 1 00
Blossvale. Mrs. J D. $1., Mrs. A. O 50c. 1 50
Brooklyn. Central Cong. Ch. $250, Bedford Cong. Sab. Sch. (Coll. at Mon. Miss. Meetings $177.03 and $41 75. proceeds of Fair gotten up by three little Girls) *for a Teacher* $218.78., Clinton Av. Cong. Ch. (ad'l) $5., Rev. Joel Mann $5.50..... 479 28
Brooklyn, E. D. New Eng. Cong Ch. $30. to const. HENRY S. WOODMAN, L. M. and Sab. Sch $60. to const DR. E. CLIFFORD WADSWORTH and WM. B BOYNTON, L. M's., L. Chichester $5..... 95 00
Buffalo. Lafayette St. Presb. Ch..... 26 00
Canastota. R. H. Childs $3., Mrs. A. W. C. $1..... 4 00
Cambria Centre. Cong. Ch..... 20 50
Champlain. Lorenzo Kellogg *for Straight U.*..... 20 00
Champion. Joel A. Hubbard to const. JOEL A. HUBBARD JR. L. M..... 30 00
Copenhagen. Peter G. Smith $5., Others $2..... 7 00
Coventry. S. A. Beardslee..... 10 00
Deansville. E. B. Barton, *for Teachers* $92.41., Adonijah Day $10., bal. to const. Mrs. SOPHIA E. DAY, L. M..... 102 41
East Bloomfield. Cong. Ch. (ad'l) $4., Meth. Ch. $3..... 7 00
East Otto. Mrs. D. T..... 25
Farmer Village. "A Teacher"..... 2 00
Fredonia. Mrs. Thomas W. Stevens..... 5 00
Greigsville. York Dime Soc..... 5 00
Hagaman's Mills. "A Friend"..... 50 00
Harlem. Cong. Ch. M. C. Coll..... 31 17
Holley. N. C. Harrison..... 10 00
Jamestown. E. B..... 1 00
Lancaster. Dea. Calvin Ely 20., O. F. $1. 21 00
Malone. Mrs. S C. Wead ($30. of which to const. MISS HATTIE E. KING, L. M... 50 00
McGrawville. "A Friend"..... 50 00
Minetto. E. W. Huntington..... 20 00
New York. A. S. Barnes *for Straight U.* $100., Ch. of the Puritans M. C. Coll $15. "A life long Friend" $3., P. S. P. $1.... 119 00
Norwich. M. & R. Jennison..... 50 00
Nunda. B. W..... 30
Oneonta and Vicinity. Mrs. Hiram Slade and others..... 3 50
Port Leyden. Mrs. A. K. Merwin..... 10 00
Poughkeepsie. Mrs. Margaret Jane Myers 100 00
Rochester. Plymouth Cong. Ch. to const. W. N. EMERSON, ERASTUS DARROW and JOHN TALMAN, L. M's..... 111 00
Sara oga. Mary Sill..... 10 00
Scottsville. Presb. and Meth. Ch's Thanksgiving Coll..... 20 00
Springvile. L. Weber..... 5 00
Syracuse. Dr. A. Smith..... 5 00
Taberg. Aaron Stedman $20., Dewey Hopkins and Wife $5..... 25 00
Tarrytown. "A Friend"..... 50 00
Union Springs. Mary H. Thomas, b. of C. *for Freedmen, North Carolina*.....
Union Valley. Dr. J. Angel..... 5 00
Utica. Miss C. Hurlburt..... 10 00
Walton. Wm. A. White to const. REV. JOHN V. C. NELLIS, L. M. $30., Chas. S. Fitch *for Mendi M.* $5..... 35 00
West Camden. Nancy Curtiss..... 2 00
West Chester. Maria T. Waterbury..... 20 00
West Newark. Cong. Ch..... 4 00
Windsor. Rev. G. C. Judson..... 3 00

NEW JERSEY, $506.

Bloomfield. Mrs. Huldah Coe..... 5 00
Morristown. E. A. Graves for *Berea C...* 500 00
Springfield. Miss P. A. G..... 1 00

PENNSYLVANIA.

Belle Valley. Mrs. Rachel Russel..... 4 00
Blossburgh. Jacob Jones $5, J. Hughes, Sen. $4., Wm. Richard $4., Rev. F. T. Evans $2., Others $7..... 22 00
Centre Road Station. J. A. Scovel..... 10 00
Great Bend. G. Johnston..... 2 00
New Brighton. E. H. T. and "A Friend" $1. ea..... 2 00
Philadelphia. Theodore Bliss ($30 of which to const. CLARK D. BRANIN, L. M.) $200., "A Friend of the Freedmen" $5..... 205 00
Pottstown. George Wanger..... 6 00
Scranton. F. E. Nettleton..... 15 00
Sharpsburgh. Jos. Turner $10., C. E. Turner *for Indian M.* $5., A. T. $1..... 16 00
West Alexander. Dr. R. Davidson $20., Thomas McCleery $10..... 30 00
West Chester. S. C. Passmore..... 5 00
Westmoreland. H. S. K..... 1 00
——. "M. J. H."..... 2 00

WEST VIRGINIA.

Valley Grove. Pere. Whitham..... 10 00

DISTRICT OF COLUMBIA.

Washington. First. Cong. Ch. $92.50., Prof. E. Whittlesey $10., North Presb. Ch. *for Atlanta U.* $7.50..... 110 00

KENTUCKY, $82.75.

Germantown. J. D. Gregg..... 1 50
Lexington. Normal Sch. $58.75., Sab. Sch. by J. G. Hamilton $22 50..... 81 25

TENNESSEE, $322.85.

Athens. D. M. W..... 50
Chattanooga. Howard Sch..... 141 40
Memphis. Le Moyne Inst. $180.45., H. N. R. 50c..... 180 95

NORTH CAROLINA, $68.54.

Dudley. Cong. Ch. $2.50., Other Sources, $11.87..... 14 37
Hendersonville. A. L. W..... 50
Raleigh. School Children, by E. P. Hayes, $6.50, Washington School $2.50..... 9 00
Wilmington. City Sch. Fund $26.66, Williston Sch. $9.68, County Fund $8,33.... 44 67

SOUTH CAROLINA.

Charleston. Avery Institute $183.60, "A Friend" $12., Plymouth Sab. Sch. $5.10. 200 70

FLORIDA, $12.75.

Monticello. School Children, by A. S. Blood..... 6 75
Tallahassee. School Children, by C. H. Coleman..... 6 00

GEORGIA, $1,033.95.

Atlanta. Atlanta University $715., Storr's Sch. $103.45., Other Sources, $34.50.... 852 95
Macon. Lewis High Sch..... 181 00

ALABAMA, $700.61.

Marion. Cong. S. S. $47.21, ——$106.25. 153 46
Montgomery. Pub. Sch. Fund $348.05., Swayne Sch. $9.50..... 357 55
Talladega. Talladega College $149.45, Union Ch. $40.15..... 189 60

MISSISSIPPI.

Tougaloo. By H. S. Beals $921.26, Public Sch. Fund $327.94.....1249 20

MISSOURI, $31.50.

Laclede. Rev. E. D. S..... 50
Miami. Elijah Nichols..... 5 00
Schuyler. P. M. Wells $10., W. B. W. $1. 11 00
Webster Grove. Cong. Ch..... 15 00

LOUISIANA.

New Orleans. Straight University 170 25

TEXAS, $50.55.

Columbus. Mrs. J. B. Nelson, to const. herself L. M..... 30 00
Galveston. Tuition..... 20 75

OHIO, $477.98.

Berea. "J. S. S."..... 5 00
Bethel. S. A. Channel..... 2 00
Cincinnati. For *Berea College*..... 30 00
Geneva. Miss M. M. Kingsbury..... 5 00
Greenfield. Wm. Smith..... 3 00
Hampden. Mrs. S. S..... 1 00
Kent. Mrs. Wm. Hall, Mrs. Saml. Hall, Mrs. Susan Sawyer, Mrs Mary Sawyer and Mrs. Mary Fuory of Ravenna, $1. ea 5 00
Lebanon. Mrs. Holbrook $55. and b. of C. val. $10., Normal Sch. $26.25 *for Montgomery, Ala*..... 81 25
Mantua. Cong Sab. Sch..... 5 00
Marietta. Mrs. J. M. Eells..... 2 00
Norwalk. First Cong. Ch. 15 75
Oberlin. Alfred Beecher..... 25 00
Orwell. S. M. Hudson..... 3 00
Paddy's Run. Ladies of Cong. Ch. $47.50 and b. of C. val. $25. *for Montgomery, Ala*..... 47 50
Painesville. First Cong. Ch..... 80 28
Pierpont. Mrs. S. Woodruff..... 2 00
Rootstown. First Cong. Ch..... 19 00
Sandusky. Cong. Ch. Sab Sch. *for Plymouth Chapel, Charleston, S. C*..... 50 00
South Kirtland. "X."..... 2 00
Strongsville. Elijah Lyman..... 15 00
Tallmadge. L. A. Soc. *for Talladega*..... 70
Wayne. Cong. Ch. (ad'l)..... 11 00
West Andover. "Friends," to const. Dea. Jahaziel Carpenter, L. M..... 30 00
West Farmington. Cong. Ch. $14.70., "Goodrich" $10..... 24 70
Williamsfield. Cong. Ch..... 2 80
Windham. A. V. Rudd..... 5 00
Yellow Springs. Chas. H. Chandler..... 5 00

INDIANA, $36.

Fort Wayne. Plym. Cong. Ch..... 20 50
Guilford. W. S..... 50
Manilla. C. L. Lloyd 5 00
South Bend. R. Burroughs..... 5 00
Union City. Mrs. C. R. Commons..... 5 00

ILLINOIS, $520.46.

Albion. Mrs. Martha Skeavington..... 5 00
Aurora. New Eng. Ch. (ad'l)..... 19 89
Batavia. Cong. Ch..... 49 90
Bowensburgh. Mrs. E B. Spencer..... 10 00
Bunker Hill. Cong. Ch..... 30 15
Chicago. Adams, Blackmer and Lyons, Books *for Straight U.*, val. $11.....
Collinsville. Mrs. E. W. Collins $10., J. F. Wadsworth $5..... 15 00
Dallas City. Mrs S. Miller..... 5 00
Downers Grove. Cong. Ch..... 15 00
Farmington. P. Chapman..... 44 00
Forest. "Friends"..... 2 70
Galva. Cong. Sab. Sch..... 9 00
Geneseo. Ladies' Miss. Circle of Cong. Ch..... 10 40
Geneva. G. J. Hollister..... 10 00
Hennepin. James Adams..... 10 00
Jacksonville. Thomas W. Melendy, Harriet L. Melendy and Malvina C. Melendy $10 ea..... 30 00
Kankakee. J. W. Bushnell..... 5 00
Lee Centre. Mrs. L. N. G..... 1 00
Leland. Christopher Anderson..... 10 00
Malden. Cong. Ch. (ad'l)..... 15 00
McLeansborough. P. Leake..... 2 00
Mendota. Cong. Ch..... 7 00
Moline. Cong. Sab. Sch..... 5 46
Morrison. Mrs. S. T. 50c., E. G. T. 25c... 75
Oglesby. J. Jones, Jr..... 50 00
Ottawa. Mrs. E. L. King..... 3 00
Pawpaw. Independent Ch..... 11 00
Polo. Ind. Presb. Sab. Sch..... 16 00
Princeton. Cong. Sab. Sch (ad'l) $7.51., Dr. E. J. S. $1., Mrs. L. J. Kilborn $5. .. 13 51
Quincy. L. Kingman..... 5 00
Rushville. Mrs. P. L. Van Vleeck, *for a Room Atlanta U.*..... 25 00
Roseville. Rev. A. L. Pennoyer $10., Mrs. S. J. W. A. $1..... 11 00
Stillman Valley. Cong. Ch..... 36 00
Wheaton. First Ch. of Christ (ad'l) $10., Mrs. L. M. Chapin $5..... 15 00
Winnebago. Cong. Ch..... 22 70

MICHIGAN, $385.13.

Allegan. Rev. L. F. B..... 50
Benton Harbor. R. A. Kneeland and Wife $3., Mrs. E. E. Eldred, $2..... 5 00
Church's Corners. Cong. Sab. Sch. $6.13., J. F. Douglass $10..... 16 13
Detroit. Refugee Home Soc. $200., F. M. Sumner $10. and b. of Books..... 210 00
Grand Blanc. Edward Parsons..... 5 00
Grand Rapids. E. M. Ball..... 10 50
Greenville. Stephen S. Sheldon for *Atlanta U.*..... 35 00
Hillsdale. Mathews Joslyn..... 10 00
Jonesville. First Presb. Ch. *for Atlanta*. 50 00
North Adams. Rev. R. P. & J. H..... 1 00
Port Huron. J. S..... 1 00
Romeo. Cong. Ch. (ad'l)..... 31 25
Saint Joseph. Rev. J. S..... 25
Tecumseh. Two b. of Bedding for *Fisk U.*.....
Union City. Mrs. L. B. Webber $5., Cong. Ch. $4.50..... 9 50

WISCONSIN, $ 132.90.

Allen's Grove. Cong. Sab. Sch..... 5 00
Beloit. First Cong. Sab. Sch..... 34 00
Berlin. Un. Ch..... 1 25
Burlington. P. Gardner for *Normal ed. of a Freedwoman*..... 50 00
Clinton. Cong Ch..... 11 65
Ironton. John F. Smith..... 5 00
Portage City. John Jones, No. 4..... 4 00
West Salem. Cong. Ch 22 00

IOWA, $74.22.

Colesburg. Rev. L. P. Mathews..... 6 00
Denmark. Cong. Sab Sch..... 16 62
Grinnell. Mrs. S. F. Rouse..... 10 00
Oskaloosa. Rev. A. T..... 1 00
Wittemberg. Cong. Ch. to const. Mrs. Phebe Condit, L. M. $30.05., Cong. Sab. Sch. (ad'l) $10.55..... 40 60

KANSAS, $1.50.

Burlington. J. M..... 1 00
Olathe. Rev. W. W. McM..... 50

MINNESOTA, $163.

Faribault. "A Friend," for *Atlanta U.*.. 70 00
Hastings. C. S. Campbell $5., Dr. F. B. Etheridge, $3..... 8 00
Saint Anthony. Union Meeting..... 30 00
Winona. Cong. Sab. Sch. for *a Room Atlanta U.*..... 55 00

CALIFORNIA, $98.30.

San Francisco. Rev. J. Rowell, $50., Mrs. Nathaniel Gray $12..... 62 00
Sacramento. Chinese..... 30 00
Stockton. Chinese..... 6 30

DOMINION OF CANADA.

Paris. N. Hamilton..... 10 00

Total.....$25,154 67

Wm. E. Whiting,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat —will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK . W. E. Whiting, 59 Reade St.

BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CHICAGO. C. H. Howard, 204 West Madison St.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.